



The Forty Hadeeth of an-Nawawee with the additions of ibn Rajab

Translated by Aboo Shaybah

This is a collection of fifty comprehensive narrations selected from the immense body of hadeeth literature which has been conveyed from the Messenger of Allaah (ﷺ). Ibn Rajab (d.795h), in the introduction to his book *Jaami' al-'Uloom wal-Hikam*, explained that there were three stages in the preparation of this collection.

Ibn as-Salaah (d.643h) in one of his classes dictated twenty-six hadeeth to the students in attendance. Each hadeeth he mentioned was comprehensive in nature although short in wording – a feature referred to as *Jawaami' al-Kalim*.

Later on, An-Nawawee (d.676h) added another sixteen narrations resulting in a total of forty-two hadeeth, and this is the collection which became known as “*al-Arba'oon an-Nawawiyyah*” (The Forty Hadeeth of an-Nawawee). An-Nawawee also explained them briefly as well in his book *Sharh al-Arba'een an-Nawawiyyah*. However, some of the scholars who wrote explanations for these an-Nawawee's collection noted that there were other hadeeth which deserved to be mentioned, such as the hadeeth about *faraa'id* (division of inheritance).

Thus, ibn Rajab saw it fit to add that hadeeth to the collection of an-Nawawee, along with seven more narrations which he deemed comprehensive in nature, resulting in a total of fifty.

These hadeeth formed the basis for ibn Rajab's book *Jaami' al-'Uloom wal-Hikam* in which he explained all fifty of them.

Hadeeth 1

Ameer al-Mu'mineen (the commander of the faithful), Aboo Hafs 'Umar ibn al-Khattaab (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, "Indeed, all actions are only by intentions, and every man shall have only what he intended. Thus, he whose *Hijrah* (migration) was for Allaah and His Messenger, then his migration was for Allaah and His Messenger; and he whose migration was to achieve some worldly gain or to take some woman in marriage, then his migration was for what he migrated."

[Reported by the two *Imaams* of the scholars of *hadeeth*: Aboo 'Abdillaah Muhammad ibn Ismaa'eel ibn Ibraaheem ibn al-Mugheerah ibn Bardizbah al-Bukhaaree, and Abul-Husayn Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree an-Naysaabooree, in their two *Saheeh* collections, which are the most authentic books compiled.]

Hadeeth 2

'Umar ibn al-Khattaab (رضي الله عنه) also said: One day while we were sitting with the Messenger of Allaah (ﷺ) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of travel were apparent on him and none of us knew him. He walked up and sat down in front of the Prophet (ﷺ), with his knees touching against [the Prophet's (ﷺ)] knees and placing the palms of his hands on his thighs he said, "O Muhammad, tell me about *Islaam*." The Messenger of Allaah (ﷺ) said, "*Islaam* is to testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish *Salaah* (daily obligatory prayers), pay *Zakaah* (obligatory charity), fast in *Ramadaan*, and perform *Hajj* at the House [i.e. the *Ka'bah*] if you are able to do so." He replied, "You have spoken the truth." It surprised us that he asked and then affirmed that [the Prophet (ﷺ)] told the truth. He then said, "Tell me about *Eemaan*." The Prophet (ﷺ) replied, "It is to believe in Allaah, His Angels, His Books, His Messengers, and the Last Day, and to believe in *al-Qadar* (the Divine Decree), both the good and the evil of it." He said, "You have spoken the truth." He then said, "Tell me about *Ihsaan*." The Prophet (ﷺ) responded, "It is to worship Allaah as though

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةَ بْنِ بَرْزَبَةَ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ.

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يَرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ:

you see Him; and although you do not see Him, He does indeed see you.” He then said, “Tell me about the Hour.” The Prophet (ﷺ) replied, “The one questioned about it knows no more than the questioner.” He further inquired, “Tell me about its signs.” The Prophet (ﷺ) said, “That the slave-girl will give birth to her mistress, and that you will see barefooted, naked, destitute shepherds competing in constructing lofty buildings.” Then he [the man] departed, and I stayed for a time. The he [the Prophet (ﷺ)] said, “O ‘Umar, do you know who the questioner was?” I said, “Allaah and His Messenger know best.” He said, “It was Jibreel, who came to teach you your religion.”

[Reported by Muslim.]

Hadeeth 3

Aboo ‘Abdir-Rahmaan ‘Abdullaah ibn ‘Umar ibn al-Khattaab (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, “*Islam* has been built on five: testifying that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, establishing *Salaah*, paying *Zakaah*, performing *Hajj* at the House, and fasting in *Ramadaan*.” [Reported by al-Bukhaaree and Muslim.]

Hadeeth 4

Aboo ‘Abdir-Rahmaan ‘Abdullaah ibn Mas‘ood (رضي الله عنه) said: The Messenger of Allaah (ﷺ), the truthful and believed, narrated to us, “Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a *nutfah* (drop), then he becomes an *alaqah* (clot of blood) for a similar period, and then a *mudghah* (morsel of flesh) for a similar period. Then an angel is sent to blow the soul of life into him and is commanded with four things: to write down his sustenance, lifespan, deeds, and whether he will be miserable or fortunate. By Allaah- other than Whom there is none worthy of worship- verily, one of you may do the deeds of the people of *Jannah* until there is only an arm span between him and it, then that which has been written overtakes him and he does the deeds of the people of the Hellfire and, thus, enters it; and verily, one of you may do the deeds of the people of the Hellfire, until there is only an arm span between him and it, then that which

فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تِلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُيُوتِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكِتَابِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ

بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

has been written overtakes him and he does the deeds of the people of *Jannah* and, thus, enters it.” [Reported by al-Bukhaaree and Muslim.]

Hadeeth 5

Umm al-Mu'mineen (the mother of the faithful), Umm ‘Abdillaah, ‘Aa’ishah (رضي الله عنها) said: The Messenger of Allaah (ﷺ) said, “Whoever innovates in this matter of ours [i.e. the religion of *Islaam*] something that is not from it shall have it rejected.” Reported by al-Bukhaaree and Muslim.

Another narration from Muslim says: “Whoever does a deed which does not conform to our command [i.e. the religion of *Islaam*] shall have it rejected.”

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Hadeeth 6

Aboo ‘Abdillaah an-Nu‘maan ibn Basheer (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, “That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters absolves himself in regard to his religion and his honor. However, he who falls into doubtful matters will fall into that which is unlawful; like the shepherd who takes his animals to graze around a private pasture, and they are on the brink of grazing therein. Truly, every king has a private pasture and, indeed, the private pasture of Allaah is comprised of His prohibitions. Verily, in the body there is a morsel of flesh; if it is sound the entire body shall be sound, and if it is corrupt the entire body shall be corrupt; and, most certainly, it is the heart.”

[Reported by al-Bukhaaree and Muslim.]

عَنْ أَبِي عَبْدِ اللَّهِ التَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 7

Aboo Ruqayyah Tameem ibn Aws ad-Daaree (رضي الله عنه) narrated that the Prophet (ﷺ) said, “The religion is *naseehah* (advice, sincerity).” We asked “To whom?” He replied “To Allaah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.” [Reported by Muslim.]

عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ. رَوَاهُ مُسْلِمٌ.

Hadeeth 8

‘Abdullaah ibn ‘Umar (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said: “I have been ordered to fight against the people until they testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, and they establish the *Salaah* and pay the *Zakaah*. If they do so, then they have safeguarded their lives and property from me – unless they commit a crime punishable in *Islam* – and their reckoning will be with Allaah. [Reported by al-Bukhaaree and Muslim.]

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 9

Aboo Hurayrah ‘Abdur-Rahmaan ibn Sakhr (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, “Whatever I have forbidden you from, avoid it; and whatever I have ordered you with, do as much of it as you can. Indeed, those before you were destroyed only on account of their excessive questioning, and disagreeing with their Prophets.” [Reported by al-Bukhaaree and Muslim.]

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 10

Aboo Hurayrah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Allaah, the Almighty, is Pure and accepts only that which is pure; and Allaah has indeed ordered the believers with what He ordered the Messengers, as He has said [what means] ﴿O Messengers! Eat of the pure (foods) and perform righteous deeds﴾ [23:51] and He, the Almighty, has said [what means] ﴿O you who have *Eemaan*! Eat of the pure things that We have provided you﴾ [2:172].” Then he (i.e. the Prophet (ﷺ)) mentioned a man on a long journey, disheveled and dusty, who stretches his two hands out to the sky saying, “My Lord! My Lord!”, while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he has been nourished from unlawful sources, so how can possibly he be answered? [Reported by Muslim.]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾، وَقَالَ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ! يَا رَبَّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَدْيِي بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟ رَوَاهُ مُسْلِمٌ.

Hadeeth 11

Aboo Muhammad al-Hasan ibn ‘Alee ibn Abee Taalib (رضي الله عنه), the dearly beloved grandson of the Messenger of Allaah (ﷺ), said: I memorized from the Messenger of Allaah (ﷺ) [that he said]: “Leave that which makes you doubt for that which does not make you doubt.” [Reported by at-Tirmithi and an-Nasaa’ee, with at-Tirmithi saying that it was a *hasan saheeh* hadeeth.]

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ ﷺ وَرِيحَانَتِهِ ﷺ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ. رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hadeeth 12

Aboo Hurayrah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Part of the perfection of one’s Islaam is his leaving that which does not concern him.” [A *hasan* hadeeth reported by at-Tirmithi and others similarly.]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ. حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

Hadeeth 13

Aboo Hamzah Anas ibn Maalik (رضي الله عنه) – attendant of the Messenger of Allaah (ﷺ) – narrated that the Prophet (ﷺ) said: “None of you has complete *Eemaan* until he loves for his brother what he loves for himself.” [Reported by al-Bukhaaree and Muslim.]

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - خَادِمِ رَسُولِ اللَّهِ ﷺ - عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 14

Ibn Mas‘ood (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Spilling the blood of a Muslim (i.e. capital punishment) is not sanctioned except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion, separating from the community.” [Reported by al-Bukhaaree and Muslim.]

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 15

Aboo Hurayrah (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said, “Whoever believes in Allaah and the Last Day must speak good, or keep silent; and whoever believes in Allaah and the Last Day must be generous to his neighbor; and whoever believes in Allaah and the Last Day must be generous to his guest.” [Reported by al-Bukhaaree and Muslim.]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 16

Aboo Hurayrah (رضي الله عنه) said: A man said to the Prophet (ﷺ), “Counsel me,” so he replied saying, “Do not become angry.” The man repeated [his request] several times, and [each time] he (ﷺ) replied, “Do not become angry.” [Reported by al-Bukhaaree.]

Hadeeth 17

Aboo Ya'laa Shaddaad ibn Aws (رضي الله عنه), narrated that the Messenger of Allaah (ﷺ) said, “Verily, Allaah has prescribed *Ihsaan* (proficiency, perfection) in all things. So if you kill, then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade, and let him spare suffering to the animal he slaughters.” [Reported by Muslim.]

Hadeeth 18

Aboo Tharr Jundub ibn Junaadah, and Aboo 'Abdir-Rahmaan Mu'aath ibn Jabal (رضي الله عنه), narrated that the Messenger of Allaah (ﷺ) said, “Observe *Taqwaa* of Allaah wherever you may be; follow up a bad deed with a good deed and it will wipe it out; and behave well towards others.” [Reported by at-Tirmithi, who said “*hadeeth hasan*,” and in some copies, “*hadeeth hasan saheeh*.”]

Hadeeth 19

Abul-'Abbaas 'Abdullaah ibn 'Abbaas (رضي الله عنه) said: One day I was behind the Prophet (ﷺ) [riding the same animal] and he said, “O young man, I shall teach you some words. Be dutiful to Allaah and Allaah will protect you. Be dutiful to Allaah and you will find Him in front of you. If you ask, then ask of Allaah; and if you seek help, then seek help from Allaah. Know that if everyone were to gather together to benefit you with something, they would not benefit you except with what Allaah had written for you; and if they were to gather together to harm you with something, they would not harm you except with what Allaah had written against you. The pens have been lifted and the pages have dried.” Reported by at-Tirmithi, who said “*hadeeth hasan saheeh*.” Narrations from other than at-Tirmithi read: “Be dutiful to Allaah, and you will find Him in front of you. Be known to Allaah in times of

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ (ﷺ): أَوْصِنِي. قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مَرَارًا، قَالَ: لَا تَغْضَبْ. رَوَاهُ الْبُخَارِيُّ.

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُحِدِّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ (رضي الله عنه)، عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ (رضي الله عنه) قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ (ﷺ) يَوْمًا، فَقَالَ: "يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ

prosperity, and He will know you in times of adversity. Know that what has passed you by would not have befallen you, and what has befallen you would not have passed you by. And know that victory comes with patience, relief comes with affliction, and that with hardship comes ease.”

Hadeeth 20

Aboo Mas'ood 'Uqbah ibn 'Amr al-Ansaaree al-Badree (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Verily, part of what people still know from the teachings of the earliest prophecy is: If you feel no shame, then do as you wish.” [Reported by al-Bukhaaree.]

Hadeeth 21

Aboo 'Amr – who was also called Aboo 'Amrah – Sufyaan ibn 'Abdillaah (رضي الله عنه) said, “O Messenger of Allaah, tell me something about *Islaam* which I can ask of no one but you.” He (ﷺ) replied, “Say: ‘I have *Eemaan* in Allaah’ and then be steadfast.” [Reported by Muslim.]

Hadeeth 22

Aboo 'Abdillaah Jaabir ibn 'Abdillaah al-Ansaaree (رضي الله عنه) said: A man questioned the Messenger of Allaah (ﷺ), “Do you think that if I perform the obligatory *Salaah*, fast in *Ramadaan*, treat as lawful that which is *halaal*, treat as forbidden that which is *haraam*, and not do more than that, shall I then enter Paradise?” He replied, “Yes.” [Reported by Muslim.]

Hadeeth 23

Aboo Maalik al-Haarith ibn 'Aasim al-Ash'aree (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Purification is half of *Eemaan*. [Saying] ‘*al-hamdu lillaah* (praise be to Allaah)’ fills the scales; and ‘*subhanallaah* (may Allaah be exalted from every imperfection)’ and ‘*al-hamdu lillaah* (praise be to Allaah)’ fill that which is between heaven and earth. *Salaah* is a light, charity is a proof, patient perseverance is illumination, and the *Qur'aan* is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.” [Reported by Muslim.]

فِي الرَّحَاءِ يَعْرِفُكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا.

عَنْ أَبِي مَسْعُودٍ عُبَيْدَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ. رَوَاهُ الْبُخَارِيُّ.

عَنْ أَبِي عَمْرٍو - وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ ﷺ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ (رضي الله عنه) أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَائِلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الطَّهَوْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا. رَوَاهُ مُسْلِمٌ.

Hadeeth 24

Aboo Tharr al-Ghifaree (رضي الله عنه) reported that the Prophet (ﷺ) narrated from his Lord, the Blessed and Exalted, that He said: “O My servants! I have forbidden oppression for Myself, and I have made it forbidden amongst you, so do not oppress one another. O My servants! All of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except those whom I have fed, so seek food from Me and I shall feed you. O My servants! All of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you. O My servants! You commit sins by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants! You will never be able to do anything that would harm Me or benefit Me. O My servants! If the first of you, the last of you, the humans among you, and the jinn among you, all had the heart of the individual with the most *taqwa* amongst you, that would not increase My dominion in any way. O My servants! If the first of you, the last of you, the humans among you, and the jinn among you, all had the heart of the most evil person amongst you, that would not decrease My dominion in any way. O My servants! If the first of you, the last of you, the humans among you, and the jinn among you, were all to stand together at once and ask of Me, and I were to give everyone what he requested, that would not decrease what I possess except what is decreased from the ocean when a needle is dipped into it. O My servants! It is only your deeds for which I will hold you to account, and for which I shall recompense you. Thus, whoever finds good, then let him praise Allaah, and whoever finds other than that, then let him blame none but himself. [Reported by Muslim.]

Hadeeth 25

Aboo Tharr (رضي الله عنه) also narrated: Some Companions of the Messenger of Allaah (ﷺ) said to the Prophet (ﷺ), “O Messenger of Allaah, the affluent have made off with the rewards; they pray as we pray, fast as we fast, and spend in charity by virtue of their wealth.” He replied, “Has Allaah not made things for you to give in

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا. يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمَكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوَنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْبَحْرُ إِذَا أُدْخِلَ الْبَحْرُ. يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا، أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّنُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ

charity? Truly, every *tasbeehah* [saying ‘*subhanallaah*’] is a charity; every *takebeerah* [saying ‘*Allaahu akbar*’] is a charity; every *tahmeedah* [saying ‘*al-hamdu lillaah*’] is a charity; every *tahleelah* [saying ‘*laa ilaaha illallaah*’] is a charity; commanding the good is a charity; and forbidding evil is a charity; and in your marital relations is a charity.” They said, “O Messenger of Allaah, when one of us fulfils his desire will he have some reward for that?” He said, “Don’t you realize that if he were to fulfill it in an unlawful manner that he would be deserving of punishment? Likewise, if he fulfils it in a lawful manner then he will be deserving of reward.” [Reported by Muslim.]

Hadeeth 26

Aboo Hurayrah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “There is a charity due on every joint of the body for each day the sun rises. Judging justly between two people is a charity; helping a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity; a good word is a charity; every step that you take towards *Salaah* is a charity; and removing harmful objects from the road is a charity.” [Reported by al-Bukhaaree and Muslim.]

Hadeeth 27

An-Nawwaas ibn Sam‘aan (رضي الله عنه) narrated that the Prophet (ﷺ) said: “Righteousness is in good conduct, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.” [Reported by Muslim.]

Waabiṣah ibn Ma‘bad (رضي الله عنه) said: I went to the Messenger of Allaah (ﷺ) and he said, “Have you come to ask about righteousness?” I said, “Yes.” He said, “Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. Wrongdoing is that which wavers in the soul and causes uneasiness in the chest, even if people were to repeatedly tell you that it is lawful.” [A *hasan* hadeeth reported from the *Musnad* collections of the two Imaams, Ahmad ibn Hanbal and ad-Daarimee, with a *hasan* chain.]

بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ أَيَاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، تَعْدُلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَدَى عَنِ الطَّرِيقِ صَدَقَةٌ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

عَنْ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِنَّمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ. رَوَاهُ مُسْلِمٌ. وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. قَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِنَّمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَقْتَوْكَ. حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ، وَالدَّارِمِيَّ بِإِسْنَادٍ حَسَنٍ.

Hadeeth 28

Aboo Najeeh al-'Irbaad ibn Saariyah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) gave us a sermon which filled our hearts with fear and made our eyes well up with tears. We said, "O Messenger of Allaah! It is as though this is a farewell sermon, so counsel us." He said, "I counsel you to have *taqwa* of Allaah, and to listen and obey [authority], even if a slave were to assume leadership over you. Verily, whoever among you lives long will see great controversy; therefore, you must adhere to my Sunnah and to the Sunnah of the rightly guided *khulafaa'* (caliphs). Cling to it with your molar teeth, and beware of newly invented matters [in the religion], for every *bid'ah* (reprehensible innovation) is certainly misguidance." [Reported by Aboo Daawood and at-Tirmidhee, who said that it was a *hasan saheeh* hadeeth.]

عَنْ أَبِي نَجِيحٍ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَُا مَوْعِظَةُ مُودِّعٍ فَأَوْصِنَا، قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hadeeth 29

Mu'aath ibn Jabal (رضي الله عنه) said, "O Messenger of Allaah, tell me of an act which will take me into *Jannah* and will keep me away from the Hellfire." He replied, "You have asked about a great matter, yet it is easy for him for whom Allaah makes it easy. Worship Allaah without associating any partner with Him, establish the *Salaah*, pay the *Zakaah*, fast in *Ramaadaan*, and perform *Hajj* at the House." He then said, "Shall I not direct you to the gates of goodness? Fasting is a shield; charity wipes away sins as water extinguishes fire; and the praying of a man in the depths of the night." Then he recited [what means] ﴿Their sides forsake their beds﴾ until he reached ﴿what they used to do﴾ [32:16-17]. Then he said, "Shall I not inform you of the head of the matter, its pillar, and its peak?" I said, "Of course, O Messenger of Allaah." He said, "The head of the matter is *Islam*, its pillar is the *Salaah* and its peak is *Jihaad*." He then said, "Shall I not inform you about the foundation of all of that?" I said, "Of course, O Messenger of Allaah." So he took hold of his tongue and said, "Restrain this." I said, "O Prophet of Allaah, will we be taken to account for what we say?" He responded saying, "May your mother be bereaved of you! Is there anything that throws people into the Hellfire upon their faces – or on their noses, he said – except the harvests of their

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ تَعَبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: ﴿تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ حَتَّى بَلَغَ ﴿يَعْمَلُونَ﴾، ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِمِلَاكِ ذَلِكَ كُلِّهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: نَكَلَّتْ أُمَّكَ وَهَلْ يَكُفُّ النَّاسَ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - إِلَّا

tongues?” [Reported by at-Tirmithi, who said: *hasan saheeh*.]

حَصَائِدُ أَلْسِنَتِهِمْ؟! رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hadeeth 30

Aboo Tha'labah al-Khushanee Jurthoom ibn Naashir (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said, “Indeed, Allaah, the Exalted, has laid down religious obligations, so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about certain things out of compassion for you, not forgetfulness, so do not seek after them.” [A *hasan* hadeeth narrated by ad-Daraqutnee and others.]

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرِ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا. حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ.

Hadeeth 31

Abul-'Abbaas, Sahl bin Sa'd as-Saa'idee (رضي الله عنه) said: A man came to the Prophet (ﷺ) and said, “O Messenger of Allaah, direct me to an act which, if I do it, will cause Allaah to love me and the people to love me as well.” So he replied, “Abstain from indulgence in the world and Allaah will love you, and abstain from what the people possess and the people will love you.” [A *hasan* hadeeth reported by Ibn Maajah and others with *hasan* chains of narration.]

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! ذُلِّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛ فَقَالَ: اِرْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ. حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ، وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ.

Hadeeth 32

Aboo Sa'eed, Sa'd ibn Maalik ibn Sinaan al-Khudree (رضي الله عنه), narrated that the Messenger of Allaah (ﷺ) said: “Harm should neither be done nor reciprocated.” [A *hasan* hadeeth reported by Ibn Maajah, ad-Daraqutnee and others in *musnad* form. It was also reported by Maalik in *al-Muwatta'* in *mursal* form from 'Amr ibn Yahyaa, from his father, from the Prophet (ﷺ), omitting Aboo Sa'eed from the chain. It also has other chains of narration that strengthen one another.]

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا ضَرَرَ وَلَا ضِرَارَ. حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ، وَالدَّارَقُطْنِيُّ، وَغَيْرُهُمَا مُسْنَدًا. وَرَوَاهُ مَالِكٌ فِي الْمَوْطَأِ عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، فَأَسْقَطَ أَبَا سَعِيدٍ، وَلَهُ طَرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

Hadeeth 33

Ibn 'Abbaas (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said: “Were people to be given whatever they claimed, men would claim the property and lives of others. However, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.” [A *hasan* hadeeth narrated by al-Bayhaque and others in this form, and part of it is in the two *saheeh* collections.]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رَجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ. حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي الصَّحِيحَيْنِ.

Hadeeth 34

Aboo Sa'eed al-Khudree (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, "If any of you sees an evil, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart, and that is the weakest of *Eemaan*." [Reported by Muslim.]

Hadeeth 35

Aboo Hurayrah (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allaah and brothers to each other. A Muslim is the brother of a Muslim. He does not oppress him, fail him, lie to him, or hold him in contempt. *Taqvaa* is here," and he pointed to his chest three times. "It is enough evil for someone to hold his Muslim brother in contempt. All of a Muslim is inviolable to another Muslim: his blood, property, and honor." [Reported by Muslim.]

Hadeeth 36

Aboo Hurayrah (رضي الله عنه) narrated that the Prophet (ﷺ) said: "Whoever removes a hardship from a believer in this world, Allaah will remove a hardship from him of the Day of Resurrection. Whoever helps a person in need, Allaah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allaah will shield him in this world and the Hereafter. Allaah will aid His servant so long as he aids his brother. And whoever follows a path in order to seek knowledge, Allaah will make easy for him a path to *Jannah*. No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that tranquility descends upon them, mercy envelops them, the angels surround them, and Allaah mentions them amongst those who are with Him. And whoever is held back by his actions, he will not be hastened forward by his lineage. [Reported by Muslim with this wording.]

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رضي الله عنه) قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغُضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ. رَوَاهُ مُسْلِمٌ.

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ. رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ.

Hadeeth 37

Ibn ‘Abbaas (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) narrated about his Lord, the Most Sublime and Exalted: “Verily, Allaah has written down the good deeds and the evil deeds, and then explained: if someone intends to perform a good deed, but does not do it, then Allaah writes it down with Himself as a complete good deed; and if he intends to perform it, and does actually perform it, then Allaah writes it down with Himself as ten good deeds, up to seven hundred times, up to many times multiplied; and if he intends to perform an evil deed, but does not do it, then Allaah writes it down with Himself as a complete good deed; and if he intends it, and actually performs it, then Allaah writes it down as one evil deed.” [Reported by al-Bukhaaree and Muslim in their two *Saheeh* collections with this wording.]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، قَالَ: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً. رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ، فِي صَحِيحَيْهِمَا هَذِهِ الْحُرُوفُ.

Hadeeth 38

Aboo Hurayrah (رضي الله عنه) said: ‘The Messenger of Allaah (ﷺ) said, “Verily Allaah, the Exalted, has said: ‘Whosoever shows enmity to a *Walee* (i.e. beloved, close one) of Mine, then I have declared war against him. My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him; and My servant continues to draw near to me with extra, voluntary deeds until I love him; and when I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. If he were to ask something of Me, I would surely give it to him; and if he were to seek refuge with Me, I would surely grant him refuge.”’ [Reported by al-Bukhaaree.]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْمَا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ. رَوَاهُ الْبُخَارِيُّ.

Hadeeth 39

Ibn ‘Abbaas (رضي الله عنه) narrated that the Messenger of Allaah (ﷺ) said: “Verily, Allaah has pardoned my *Ummah* for me from mistakes, forgetfulness, and what they may be forced to do under duress.” [A *hasan* hadeeth reported by Ibn Maajah, al-Bayhaquee, and others.]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ. حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَابْنُ أَبِي عَرَبٍ.

Hadeeth 40

‘Abdullaah ibn ‘Umar (رضي الله عنه) said: The Messenger of Allaah (ﷺ) took me by the shoulder and said, “Be in this world as though you were a stranger or a wayfarer.” And Ibn ‘Umar used to say, “If you reach the evening, do not expect to live until the morning; and if you reach the morning do not expect to live until the evening. Take advantage of your health before times of sickness, and take advantage of your life before your death.” [Reported by al-Bukhaaree.]

Hadeeth 41

Aboo Muḥammad ‘Abdullaah ibn ‘Amr ibn al-‘Aas (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “None of you has complete *Eemaan* until his desires are subservient to what I have been sent with.” [A *hasan saheeh* hadeeth. We have reported it in *Kitaab al-Hujjah* with a *saheeh* chain of narrators.]

Hadeeth 42

Anas (رضي الله عنه) said: I heard the Messenger of Allaah (ﷺ) say, “Allaah, the Exalted, has said: ‘O Son of Adam, as long as you invoke Me and place your hope in Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, if your sins were to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, if you were to come to Me with sins nearly as great as the Earth, and then meet Me not having ascribed any partner to Me, I would bring you forgiveness nearly as great as it.’” [Reported by at-Tirmithi, who said it is *hasan saheeh*.]

Hadeeth 43

Ibn ‘Abbaas (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said, “Give the prescribed shares of inheritance to those who are entitled. Then, whatever inheritance remains is to be given to the closest male relative.” [Reported by al-Bukhaaree and Muslim.]

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي، وَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِيُّ.

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. حَدِيثٌ حَسَنٌ صَحِيحٌ، رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا لَا تَيْتُكَ بِقُرَابِهَا مَغْفِرَةً. رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا أَبْقَتِ الْفَرَائِضُ، فَلِأَوْلَى رَجُلٍ ذَكَرٍ. خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 44

‘Aa’ishah (رضي الله عنها) narrated from the Prophet (ﷺ) that he said, “Breastfeeding renders unlawful what birth renders unlawful.” [Reported by al-Bukhaaree and Muslim.]

Hadeeth 45

Jaabir ibn ‘Abdillaah narrated that he heard the Messenger of Allaah (ﷺ) in the year of the Conquest while he was in Makkah saying, “Allaah and His Messenger have forbidden the sale of intoxicants, dead animals, pigs, and idols.” It was said: “O Messenger of Allaah! What about the fat of dead animals – for it is used in caulking ships, varnishing hides, and people use it in their lamps?” The Prophet (ﷺ) said: “No, it is unlawful.” He (ﷺ) then added: “May Allaah destroy the Jews! Allaah indeed forbade them from the fat, so they melted it, then sold it, and used the money received from its sale.” [Reported by al-Bukhaaree and Muslim.]

Hadeeth 46

Aboo Burdah reported from his father, Aboo Moosaa al-Ash‘aree, that the Prophet (ﷺ) had sent him to Yemen and he asked the Prophet about certain drinks which used to be prepared there. The Prophet said, “What are they?” Aboo Moosaa said: “*al-Bit’* and *al-Mizr’*”. Aboo Burdah was asked, “What is *al-Bit’*? He said: *al-Bit’* is an alcoholic drink made from honey, and *al-Mizr’* is an alcoholic drink made from barley”. The Prophet said: “Every intoxicant is forbidden.” [Reported by al-Bukhaaree]

Hadeeth 47

Al-Miqdaam ibn Ma‘dekarib said: I heard the Messenger of Allaah (ﷺ) saying, “A human being has never filled a vessel worse than his stomach. It suffices the son of Aadam to consume a few mouthfuls which would keep his back straight. Nonetheless, if it has to be more, then one third for his food, one third for his drink, and one third for his breathing.” [Reported by Imam Ahmad, al-Tirmithi, al-Nasaa’ee and Ibn Maajah. At-Tirmithi said: *hadeeth hasan*]

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: الرِّضَاعَةُ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ. خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ: إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ. فَقِيلَ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ، فَإِنَّهُ يُطْلَى بِهَا السُّفْنُ، وَيُدْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ قَالَ: لَا؛ هُوَ حَرَامٌ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: قَاتَلَ اللَّهُ الْيَهُودَ؛ إِنَّ اللَّهَ حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَأَجْمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ. خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، فَسَأَلَهُ عَنْ أَشْرِبَةٍ تُصْنَعُ بِهَا، فَقَالَ: وَمَا هِيَ؟ قَالَ: الْبِتْعُ وَالْمِزْرُ، فَقِيلَ لِأَبِي بُرْدَةَ: وَمَا الْبِتْعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْمِزْرُ نَبِيذُ الشَّعِيرِ، فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ. خَرَّجَهُ الْبُخَارِيُّ.

عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرِبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقِمِّنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَةَ، فَثُلُثٌ لِبَطْعَائِهِ، وَثُلُثٌ لَشَرَابِهِ، وَثُلُثٌ لِنَفْسِهِ. رَوَاهُ الْإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ.

Hadeeth 48

‘Abdullaah ibn ‘Amr ibn al-‘Aas (رضي الله عنه) narrated that the Prophet (ﷺ) said, “Whoever has four traits is a *Munaafiq*, and whoever has one of them possess a trait of *nifaaq* until he gives it up: Whenever he speaks, he lies; whenever he makes a covenant, he betrays it; whenever he disputes, he behaves in an obscene, insulting manner; and whenever he makes promises, he breaks it.” [Reported by al-Bukhaaree and Muslim.]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، وَإِنْ كَانَتْ خَصْلَةً مِنْهُنَّ فِيهِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ، وَإِذَا عَاهَدَ غَدَرَ. خَرَّجَهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Hadeeth 49

‘Umar ibn al-Khattaab (رضي الله عنه) narrated that the Prophet (ﷺ) said, “If you were to truly rely upon Allaah in the proper way, He would surely provide for you as He provides for the birds. They set out in the morning hungry and return in the evening full.” [Reported by al-Imaam Ahmad, at-Tirmitheeth, an-Nasaa’ee, ibn Maajah, ibn Hibbaan in his *Saheeh*, al-Haakim. At-Tirmitheeth said: *hasan saheeh*.]

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا. رَوَاهُ الْإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهٍ وَابْنُ حَبَّانٍ فِي صَحِيحِهِ وَالْحَاكِمُ، وَقَالَ التِّرْمِذِيُّ: حَسَنٌ صَحِيحٌ.

Hadeeth 50

‘Abdullaah ibn Busr said: A man came to the Prophet (ﷺ) and said, “O Messenger of Allaah, the ordinances of Islaam have become many for us. What is something comprehensive to which we can hold fast?” He replied, “Let your tongue remain moist with the remembrance and mention of Allaah, the Most Mighty and Majestic.” [Reported by al-Imaam Ahmad with this wording.]

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيْنَا، فَبَابُ تَتَمَسَّكُ بِهِ جَامِعٌ؟ قَالَ: لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ ﷻ. خَرَّجَهُ الْإِمَامُ أَحْمَدُ بِهَذَا اللَّفْظِ.